

(9)
A
REVINDICATION
OF

PSALME 105. 15.

Touch not mine Anointed, &c.

From some false glosses, now and heretofore obtruded upon it by Anabaptists:

Proving

That this Divine inhibition chiefly concernes Subjects: who let them be never so Gods servants, yet are they not Gods Anointed as well as Kings.

Being a Reply to a late seditious Pamphlet, called,

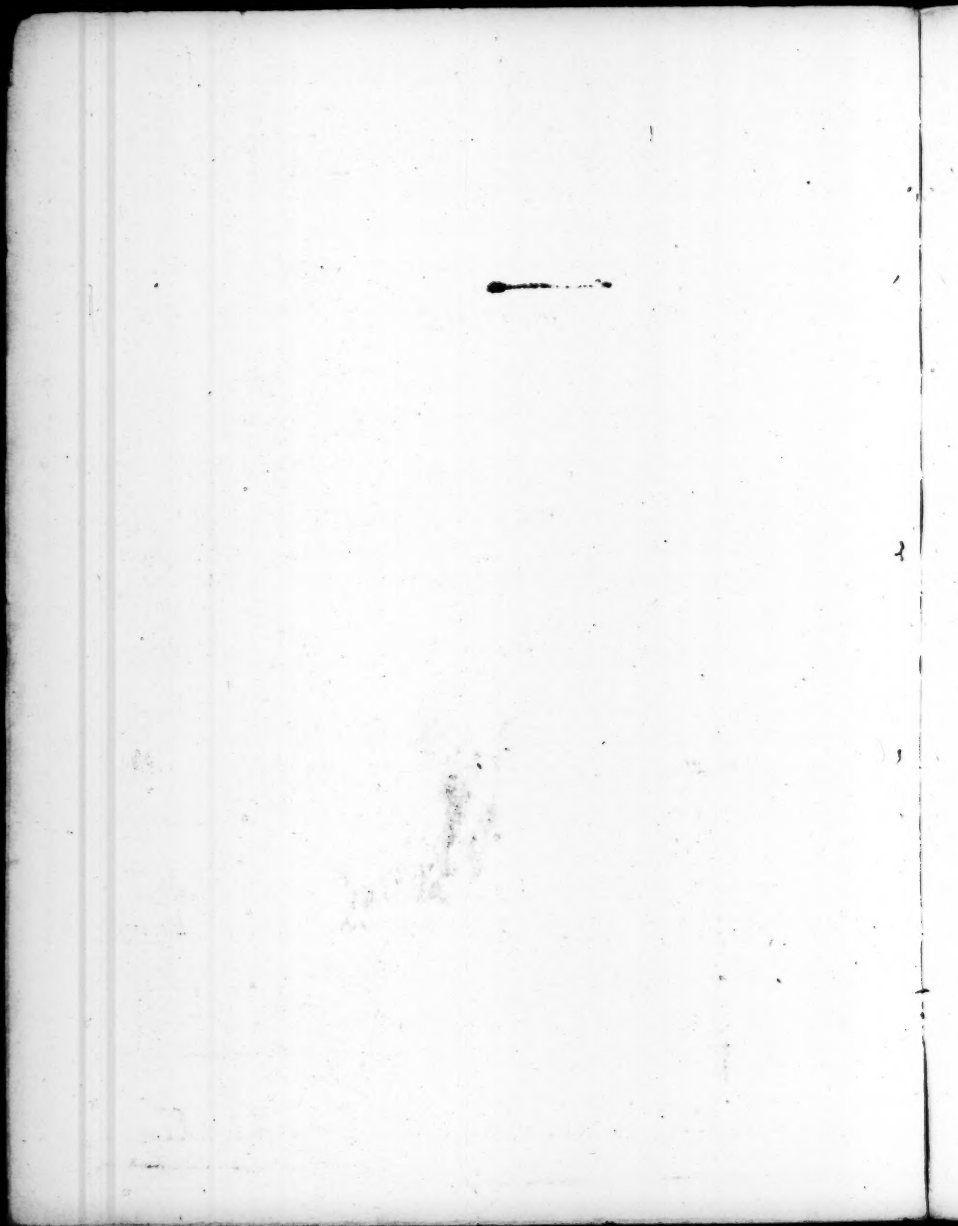
A
VINDICATION, &c.

JUDE. vers. 19.

*These be they who separate themselves sensuall, having not the Spirit.
Vers. 16. These are murmurers, complainers, walking after their owne lusts, and their owne mouth speaketh great swelling words, having mens persons in admiration because of advantage.*

Vers. 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speake evill of dignities.

Printed by H. Hall. M. DC. XLIII.





A
REVINDICATION OF
PSALM. 105. VERS. 15.

Touch not mine Anointed, &c.



Hy, *A vindication of Psalme 105. 15 ? Touch not mine Anointed, &c.* As if the man would perversely intimate to these misunderstanding times, that there were no other Text of Scripture to that self-same sense and scope; from which hee would pretend to vindicate this. And so (this vindicated) the Truth it selfe must quite fall to the ground. Else, wherefore keeps he such a whittling about one slender arrow (as he takes it) when the quiver is full of strong shafts, and such as flie mainly at the marke? thinks he the whole hedge must needs lie a-long, because the thiefe tugs hard to steale one stake out of it? This house (like the house founded upon a rock) is built upon surer pillars, then to totter, though one prop be wrenched away. No, no, I can assure him, the musters are compleat, & the cause will be stoutly maintained against him, though he would labour never so to invegle one single man away from it.

But this is not all, to deprave a Truth, which is factious heresie: but there's as ill as that, to strike at the person whom that truth concernes; which is villanous treachery. For why would he not have Kings here meant to be *Gods Anointed*? because such are absolutely inhibited here to be *toucht*. So then he would therefore invalide the truth of the thing, that so he might give licence to the injury of the fact. Princes (for him) might have beene here also understood *Gods Anointed*, but that it is here so plainly inhibited to *touch* them. How to touch them? with a very malignant touch. For so the ancient in their translation expound *tange-re*, by *malignari*. We see then who are simply the Malignants; even those that dare offer to *touch the Lords Anointed*.

Now seeing he excepts against a single man in this royall army, or rather will needs insinuate him, to deny his colours; we will set him aside awhile, and have at him with double and treble forces from another wing. At him? No. I hold it more honourable to retreat at first on-ler, rather then offer to skirmish with a seditious Pamphleter, against whom all victory is but losse and shame.

Wherefore waving him (for he is prepossest) I earnestly wish all Subjects (that are Christian and godly) to be well instructed: in those words 1. Sam. 24. 6, 10, 12. of their right meaning, of their true use. Which done thoroughly, then themselves may be pleased to call in the man, and ask him, If here be not a conscience fully convinced of a *divine inhibition*, when he saies, *The Lord forbid*. A phrase (both here and in many other places of Scripture) noting not onely an inhibition, but a conscience convicted of that inhibition: and not onely a conviction, but a resolution not to practice against it: and not onely not to practice against it himselfe; but not so much as yeild or suffer others so to do. Ask him againe, whether those words (of *stretching forth the hand against the Lords Anointed*) be to be interpreted and applied *not to Kings, but onely to subjects, and as subjects?* surely the mans own ignorance is not so much, as that his malice dares now be peremptory: neither his malice so much, as to presume he may here also obtrude upon others ignorance. If he have either knowledge or conscience; he cannot but confesse, here's a Divine inhibition given to subjects, not to Kings; who are (in a peculiar manner) the *Lords Anointed*, and not they.

Let all true subjects learn what *David* sayes againe, 1. Sam. 26. 9, 10, 11. *Who can stretch forth his hand against the Lords anointed?* He demands *Wh*, in the universall and indefinite, to note, that no man ought to do such an act, of what place or power, of what condition or concernment soever. He sayes, *and be guiltlesse*, to note, ther's no humane cause or command can sufficiently warrant hereunto: much lesse can Jealousies, suspicions, supposals, excuses, pretences; which also have a guilt of their own, besides that of the fact they would induce unto. In the 10 verse, he leaves the *Lords anointed* in every thing, to the Judgement of the Lord himselfe; noting, that Kings are punishable for their offences, not by men, much lesse their own Subjects, but are to be referred herein to God alone. Lastly he sayes, *The Lord forbid*, or *the Lord keepe me from*: noting it to be a worke of restraining grace, *not to stretch forth the hand against the Lords anointed*. The Fanaticks, out of their *Enthusiasmes*, do ill then to incite men hereunto, by making it a motion of the Spirit.

But good Subjects heed moreover the 2. Sam. 1. 14, 16. See here a just example

example of one, that did but pretend to practice contrary to this awfull truth. The *Amalekite* had not once touched the *Lords Anointed* to such a fact. For 'tis evident in this Chapter, as also 1. Sam. 31. and 1. Chron. 10.) that King Saul died by his own act, yet certainly the vile wretch had a will to such a deed; and that made him boast as if he had done it. Now to boast, and lie, and dissemble, & pretend in businesse of so high a nature; and concerning so mighty a personage, as that of a King, was of it self worthy of severest punishment: And *David* by this example of Justice, lets us understand that it is Capitall but to intend or pretend violence to the Person of a Prince, the *Lords Anointed*. Yea the villain, presuming others conscience to be as corrupt as his own, belies himself in expectation of reward. (So there be many nowadayes that mischeivously belie themselves to have had hands in such and such perillous and unwarrantable facts as indeed they durst hardly approach; in presumption to please men, and be applauded.) But this Caitife was taken at his own word, and abhorred for it, and so ought all such to be served, that dare but falsely boast to have bin actors in foule mischeif, amongst men of honest conscience. Yea, as this *Amalekite* did belie himselfe into a Treason, and worthily suffered for it: so has this Pamphleter (in this lie of his) little lesse then treasonably; and therefore ought to suffer in the censüre of God, and good men. Besides this *Amalekite*; why were Rechab and Baanah, 2. Sam. 4. 10, 11, 12. Shimei, 2. Sam. 16. 5. 1. King. 2. 46. Zimri, 1. King. 16. 9, 10, 18, 20. Bigthan and Teresh, Esther 2. 21, 22, 23. Zabad and Jehozabad, 2. King. 12. 20, 21. and, 2. Chron. 24. 26. and Chap. 25. verse 3. The servants of Amon, 2. King 21, 23, 24. Why (I say) were all these arraigned, condemned, executed, (some according to the Laws of God, some of men, some of Nature as we reade) and that for touching the *Lords Anointed*, with a traitorous touch (whether of hand, mouth, mind or intent) if there was no Law or inhibition concerning Kings properly to forbid them so to do? Doubtlesse the Penalty (so severely executed upon them) evicts, that there was (even to this purpose) an inhibiting Law, both of God, of Nature, of Nations, and of State.

Further, Let Christian Subjects and conscientious lay advisedly to heart those words of the Apostle, Romans 13. 1, 2, 5. And if the *Higher Powers* be properly Kings, then whom there is not an higher here on earth, and are onely and immediatly under him, that is the *Highest* of all (which of necessity must be conceded, if these words of S. Paul be compared with these of S. Peter, 1. Pet. 2. 13, 14. For what S. Paul here requires *subjection*; S. Peter there appropriates it to the King, as *supremacy* may, and makes him to be the *Higher* or *Supreme*, in a distinction to the inferiour

inferiour Governour or Magistrate.) And if to *resist* (take it as the letter sounds) be an act of farre more daring insolence then to *touch*; then aske this Man once more (and you shall easily have his heart and intent) why this divine inhibition (*of resisting Higher Power*) must needs be peculiarly understood of Kings: and that divine inhibition (*of touching the Lords Anointed*) must by no meanes be properly so meant? Tell him, he is nothing so tender of the *Sacred Person*, as he pretends: that seeing he can say nothing against that Place, where the *Ordinance is not to be resisted*; he onely seeks to cavill at that Place, where the *Person is not to be touched*. And if (to excuse himselfe) he answer that he meant not to deny the generall Truth (for he has contest it) nor yet to invalide the true intent of other Texts, that might well be produc'd to such a purpose, but onely to vindicate this of the Psalmist in particular from the larger application (as he yeilds) to the stricter letter: To him I now reply, that I cannot beleive this his specious pretext, when I have such evident reasons for his seditious intent: As,

1. If he were satisfied with this Truth (that *the Lords Anointed is not to be touched, nor the Higher Power resisted*) why then labours he to vindicate one text from it, when he knowes, there are besides so many to be produced for it? So that it is more then manifest, it is not a misapplied prooffe (as he pretends) but the main Truth of all, that he strikes at, presuming that the ill affected and easily blinded through a conceived vindication of one Place will thinke but sleightly of all other Places to that purpose.

2 If he did onely intend ingenuously to vindicate this place of the Psalmes; then what do those other places of Scripture crouded in the Title Page, not onely so impertinent to the pretended vindication, but so calumnious, so scandalous, and (that I may not say treasonable) merely tending to faction, to sedition? Even that very thing argues evidently, he never meant to vindicate the single place of Scripture at the top: but only to calumniate and instigate, by those many impertinences of abused Scripture at the bottom of his Title Page. As indeed he doth by all those misconstrued and misapplied Scriptures, this seditious Libell quite throughout. Thus, without doubt, you have his whole intent.

But now let us examine him according to his pretences. He would vindicate that verse of the Psalm *from some false glosses lately obtruded on it by Royallists*. Spoken as like a *vulgarist* as may be. Whole common interpretation of Scripture is of more error then the *Vulgar Translation* it selfe. Since he is such a zealous vindicator of texts from false glosses; why undertakes he none of those many hundreds of places, corrupted

and wrested by the *Papists*, and by the *Anabaptists*; both Authors and Fautours of the greatest heresies and schismes? Nay, why vindicates he not this very *Psalme and verse*, from the *Papists*, that have taken it from Kings, and given it to Popes? As for the *Papists*, he nibbles indeed a little at them, and letteth you understand, their false gloss upon the place hath been long since exploded: But yet he is envious and tells you not by whom. To say truth, it was done, not by any *Vulgarist*, or *Separatist*; but by such as he calls *Royallists*, and *Court-Divines*; Men of learning, piety, loyalty, order, discretion. Nay, and why vindicates he not this very *Psalme and verse*, from the *Anabaptists*; that have taken it from both Kings and Priests, and given it to the Common people? Hah! the *Anabaptists*? why it is onely in their justification and behalf, that he is so eager in the vindication, who have much abused the place, to extirpate prelacy, confound Magistracy, and induce Anarchie, by planting here (their own Idol of confusion) Parity. Hence seeking to heighten the vulgar, first to a spirituall pride, and so to a civill rebellion. As well witnesseth that his main Collection hereupon, with all the dependances; *That subjects are Gods anoynted, as well as Kings.* &c. which sounds paradoxall to any sensible eare. And mark me well; if (together with that) all other the *Prooves* in this *vindication* prove not such.

1. Paradox. *That this divine inhibition was given to Kings, not to subjects.* Given has a fallacy in it. Means he by way of direction, or by way of obligation? If by way of obligation; then this must follow, That Kings are here inhibited to touch or harm subjects: but subjects not inhibited here, but rather left at liberty to touch and harm Kings. But as for the mere direction. 1. It is not so palpable, that these words were directed to Kings. And therefore the ancient Fathers (whom this man will have conclude after his exposition) say plainly, that these words are not to be found in the history: but if God uttered them, it was by an Angell or some secret instinct. And although it be said in the preceding verse of the *Psalme*, *he reproveth Kings for their sakes*: yet 'tis not so evident and expresse that he reproveth them by this saying. For as much as *Saying* is not in the Hebrew. And therefore this man is somewhat too confident; when (*saying even to Kings themselves*) he peremptorily glosses upon a word not found in the text. 2. If we look to the parties literally and historically here concerned (*Abraham, Isaac, Jacob*) their story plainly tells, that the inhibition (*touch not*) is not so much directed from God to the Kings: as from the Kings to their subjects concerning them. Gen. 12. 20. Gen. 26. 11. 3. Say this were directed to Kings; yet was it not to Kings in regard of their own subjects. For *Abraham, Isaac, &c.* may not be said

to be subject unto those Heathen Kings. 4. It does not alwaies imply, to whom is the direction, theirs is also the Obligation. For we find sundry both precepts and promises in the Scripture, that are spoken to one, and yet concerning another. 5. These words simply considered as concerning the *Lords Anoynted* may have in them the force of a promise, as well as a prohibition; and be directed to Princes generally for their faith and confidence, rather then their charge and obligation. 6. David is inspired to call the patriarchs *Gods Anoynted*, knowing them to be the same deputies, images, and vicegerents of God (as the times were) as he himselfe was. 7. 'Tis absurd and seditious to say, that these words were spoken onely to Kings, and not to subjects; as if the one were solely included, and the other here excluded from their duty.

2. Paradox, *That these words were originally spoken and intended onely of Abraham, Isaac &c. — Who were neither actuall Kings, — nor Kings and Priests by office — and they were meant of them, not as they were Kings and Priests — but as forrainers and subjects — and are so to be interpreted and applied, not to Kings and Priests, as they are such, — but to the faithfull, though, and as subjects.* In such a throng of Paradoxes, the man is so overseen, that he is forced in some things to thwart and contradict himselfe. As that Abraham, Isaac &c. were neither Kings nor Priests; and again, that these words were not meant of them, as they were Kings and Priests. Where he grants the relation, onely denies the application. Item, that these words are to be applied not to Kings; and yet he willingly and cordially professes the place may be *aply applied* to their personall safety. But where he happens to favour himselfe, let us now see the truth & the Scriptures contradicting him. 1. When he saith, *That these words were originally spoken and intended of Abraham &c. Originally* it may be, if he mean historically, but not *Only*: For thus he barres himselfe of his own sence in the generall, while he solely ties it up to this Particular. *Spoken* it may be too, but not *intended*. For there's no question but *David* intended here to include himselfe and his Posterity, as *The Lords Anointed*: as appears in that he made it for a constant and publick Psalm of thanksgiving, 1. Chron. 16. 7. Now acts and instances of perpetuall and solemne Services ought not to be restrained to temporary or private concernments. 2. *That Abraham, Isaac, &c. were neither actuall Kings and Priests, neither Kings and Priests by office.* The Man is mightily deceived: They were Kings and Priests (though not so rituall and ceremoniall as afterwards) yet actuall and by office. It is too too plain against him; the Patriarchs governed not onely in Oeconomic, but in Policy, even so farre as in highest affaires, viz. of life and death, in peace

peace and warre. They likewise built altars, and offered sacrifice. God calls *Abraham a Prophet*, Gen. 20. 7. and the children of *Heth* call him a *mighty Prince* or King, Gen. 23. 6. And as they called the Patriarch a King; so *S. Peter* calls a King a Patriarch, Acts. 2. 29. so little difference he understood betweene them. Neither was it other for substance then one government of God, that began in the *Patriarchs*, went through the *Judges*, and ended or rested in *Kings*. They being all equally of one type, deputation, presentation, vicegerencie. 3. *That the Patriarchs were Subjects*. That's a kind of Bull or contradiction, to say, Patriarchs and Subjects: for the word Patriarch sounds such a thing as King. And they were such, as is proved above. And Kings are but Patriarchs or cheife governing Fathers of their Countreys. How were the Patriarchs Subjects to those amongst whom they sojourned? When as *Abraham* acknowledging himselfe a *Sojourner*, they accounted him neverthelesse a *mighty Prince amongst them*, Gen. 23. 4. 6. when themselves acknowledged that *they were mightier then they*, Gen. 26. 16. when battaile was given by one of these, to foure of those at once with victory thereupon, Gen. 14. 14. when they were glad to treat with them as free Princes, to article and covenant with them for mutuall priviledges and indemnity, Gen. 21. 21, 22, 23. Gen. 26. 28, 29. In one word, If the Patriarchs were Subjects to those amongst whom they sojourned (as this man falsely imposes upon all Expositours) then let him shew us from them, where the Patriarchs did appeale to their Lawes; (either for matter of Policie or Religion) and whether it was lawfull for them so to do? or if they were at any time subdued to that subjection? But since it is so clear, that the Patriarchs were not Subjects but Princes; now then it follows necessarily, that these words of the Psalme are to be understood of them, not as Subjects, but as Princes; and in that respect chiefly they are here called *Gods Anointed*. So that now the sence and summe of these words are literally and genuinely thus to be collected and apprehended; as God should say, O ye Kings & Princes of the Nations, *Touch not*, with any offer or violence, *Mine*, whom I have chosen to my selfe before all the nations of the earth: *Mine Anointed*, such as are consecrated to be Kings and Princes in a more speciall manner then your selves: and have more right (by my promise) to dwell and rule in this land, then you: Nay, to whom I (whose the earth is and all that dwell therein) have given and subjected you. So that it is thus more then manifest that God speaks these words of the Psalme to the nations, even the greatest and proudest of them, whom he had execrated already and devoted into subjection to the Patriarchs and Princes, whom he had voted and consecrated either to subdue or extirpate

tirpate them as enemies; or else (as servants and Subjects) to reigne and rule over them.

3. Paradox, *That the People and Subjects are Gods Anointed as well as Kings.* The man does seem cordially to profess, *that Kings (in sacred writ) are commonly called Gods anointed, &c.* And to this purpose hee heaps his proofs in figures and not in words at length. And that's not so cordially, as cunningly done. For the many proofs that are against him them he gives you but grossely, and in a clutter; as if it did even irk him to recite them. But the few proofes that he would have make for him them he drawls out at length. And why so? Because did he not curtail those former texts, the very recitall would sufficiently confute him. And all sensible men might reade at once, and perceive, That Kings are not onely *Gods Anointed* in the generall; but by a speciall Emphasis called the Lords *Anointed*. Nor yet commonly so called; but really so consecrated. And not onely is it with an oyle of outward rite and Ceremony: but according to an Ordinance of perpetuall truth and mystery. As shall further appeare in examination of the so vehemently urged proofs for his opinion. viz. Psal. 28. 8. where the *Anointed* in the 8. verse, he will have to be the *People* mentioned in the 9. verse. When as the 8. verse hath the full sense in it selfe. And not only so, but *David* there distinguishes betwixt the *Plebs* (as they translate it) and the *Unctus*. And speaks of them in the Plurall; of himselfe (for Gods Anointed) in the singular number. Neither is it unlawfull for *David* in the Psalmes, to speake of himselfe in the third Person; as appeares Psal. 18. 30. which is the next place, he seekes to wrest to his purpose. Where since he cannot deny *his Anointed* to be *David and his seed*: he therefore will have *David* and his seed there, to be *Christ* and his *Eleft*. Which sense (we deny not) may be orthodoxally admitted in the allegorie: but by his leave, we may not suffer the genuine sense of the letter to be rejected; unlesse he can make it plaine, there is such an absurdity in the literall, that it cannot stand with reason, but must necessarily therefore be transferred to another sense. Now these words in the bare and expresse letter are faire and full sense, either backwards or forwards. *His King, his anointed, David: David, his anointed, his King.* Which words (either way) will primarily beare no other sense then this, that *David* proposes himselfe to be Gods *Anointed*, as he was a *King*. And is not this a most excellent *Vindicatour* now, and sincere? that pretending (as his maine worke) to rescue and rectifie one verse of a *Psalm*, according to the originall sente and meaning; and yet to that purpose, sticks not to falsifie and distort two? His next Place is Hab. 3. 13. Is it possible, that the man should be

so blinded, as not to distinguish there; betwixt, *for thy people and with thine Anointed?* The words expressely teach, that the Prophet there speakes of them as two. As namely, *for them*, whose benefit was the end; *with him*, whose authority was the meanes. It is very plaine from the two preceding verses, that by the *People*, the Prophet intends the *Israelites*: and by the *anointed*, *Ioshua*, their Captaine. And I pray now, whether was *Ioshua* a Subject, or a supream Magistrate? Thus he is quite out of the old Testament; where Kings and Princes (in a peculiar manner) are above 30 times called *Gods anointed*. Now let us see how he would faine helpe himselfe in the New, *viz.* 2. Cor. 1. 21. Now, though I might here distinguish of anointing; yet the exactnesse of the *Apostles* own expression bids me here fave the labour. *Hath anointed* (saith S. Paul to the People of *Corinth*) not you, but us, and *hath established us with you*; it may be precisely interpreted of his Officiall rather then Personall unction; as of his Apostleship, preisthood, ministry; to which God hath anointed or ordained him, and had establish't or confirmed him with, or amongst them. But what say we to that Place, he cites, 1. Job. 2. 27. Here I yeild that Gods faithfull People, though Subjects have an *anointing*; but I dare not therefore inferre hence, that they are (in all points) Gods anointed, much lesse, as well as Kings. For the *Anointing* here, is the holy Ghost, and his gifts; who though he anoint all the Elect to the generall calling of Christians; yet not to the speciall calling of Kings, and Preists. All true Christians are anointed with the spirituall unction, that of regeneration: but not with the regall unction, that of inauguration; nor with the sacerdotall unction, that of ministration. Lastly to those places, 1. Pet. 2. 5. 9. Rev. 1. 6. and 5. 10. Those Places are sufficiently cleared by all orthodox Divines (whether you call them *Lutherans*, or *Calvinists*) against the *Anabaptists*: who blindly presuming hence, of an equall account with God; would hereupon proudly account themselves equall with all men. And thus abuse those places, as arguments for their fanarick Parity, both in Church and Common-wealth. But the learned and orthodox (as I say) dissolve those arguments (and in that resolve all good Christians) by distinguishing: As namely, that all true Christians are Kings and Priests 1. Comparatively, in reference to the heathen and uncalled: as may well be gathered fro those words in the old Testament, *Exod.* 19. 6. from which these in the New, are taken & applied. Yea and S. Peter expressees so much, a *royall Priesthood*, that is, *a chosen generation, a peculiar people, which in times past were not a People.* 2. Spiritually, and in a large sense, As S. Peter also expounds himselfe in the one place a *royall Priesthood*, that is, *an holy*

nation to offer up spirituall sacrifices. And so doth S. John in the other, *Kings and Priests*, not to men, but to God. Offering up sacrifices of prayers and praises; reigning and ruling over their own carnall lusts and concupiscences. And thus much the man himself cannot but confesse, *That all true Christians are Kings and Priests in a spirituall sence, though they be but Subjects in a Politicke sence.* Having said thus much himself, I wonder what it is the Man would now contend for. Let Christians be subject in a politick sence (yet not merely politick neither, but out of Conscience, and with respect to the divine ordinance) and who will deny them to be Kings and Priests in a spirituall sence? Will any Christian King envy his Subjects the eternall crown of glory (as he speaks) and their reigning with *Christ* for ever, so they intrench not upon his temporall Crown; nor usurpe to reigne with him here on Earth? After this his own distinction, mark now what is become of his Proposition, *That all the faithfull are Gods anoynted, as well as Kings.* Belike he meanes it onely in a spirituall sence: and then it is no more, then if he had said thus, *That all good Christians are Christians as well as Kings; because Christian signifies Anoynted.*

4. Paradox, *That it is more unlawfull for Kings to make warre upon their Subjects, by way of offence, then for Subjects, to take up armes against Kings, by way of defence.* All this is besides the vindication of the Psalm; I shall therefore be the lesse upon it. Otherwise this very point were worth a treatise: which is not to be lookt for in a pamphlets refutation. That poore piece of the Psalm is but the pretence, here is the matter intended. While he stumbles about that, he hopes the ignorant and ill-affected will swallow down this. But he shall never resolve nor perswade wise men and consciencious; unlesse he will take pains not to determine rashly but to discusse orderly, and instruct soundly, in these 3 points at least, 1. What warre offensive, and defensive is. 2. How farre forth a man may be defensive onely, and yet not offensive. 3. Whether the defensive, or offensive, be on this side, or that. To determine all these aright, were to satisfie consciences: but to urge and inveigh upon supposalls, is to intangle them so much the more. Yet consider a little what he saies upon supposition: *It is more unlawfull*: that argues some unlawfulnessse, as well on one side, as another. *Subjects may take up armes merely defensive;* Not offensive then in any case; much lesse merely offensive. Why may they do so, as he saies? because they are *Gods anoynted too.* Is that his maine reason for their taking up armes? well. And how are they *Gods anoynted*? He saies himself, in a *Spirituall sence.* Why then, by the force of his own argument their armes ought onely to be spirituall. For they are not (as
he

he grants) Gods anoynted in a *Politicke sense*; and therefore politrick their armes mult not be. But he ha's other under-reasons. Because *God hath forbidden Kings to injure or oppresse their Subjects, being his anoynted faithfull Christians*. So are they inhibited though their Subjects were Pagans. And God hath likewise inhibited Subjects to resist and injure Kings. Item, *God hath punished and plagued Kings for so doing*. Note then, that it is in God to punish them. And, besides that he delivers them to Kings to punish them; God will likewise plague Subjects if they offend their Kings. Item, *that there is no law of God or man, that hath given Authority to Kings, to injure or oppresse their Subjects—wage warre against them, &c.* How much lesse is there for Subjects then? Item, *that there is an Oath at the Coronation for Kings to observe*: So there is for Subjects likewise, an *Oath of Allegiance*. But why persist I in replying to these? Himself saies, he ranks his reasons to clear this point, *That Kings must no more offer violence to their Subjects persons or estates (without legall conviction, and just cause) then they offer violence to their Kings*. A point as clear as the noon day, though he had produced never a reason for it. Beside these, and many his other instances of Scripture, although true in themselves, and to be regarded with tremblings: yet thus abused by this vile man, they are onely to be answered with indignation and abhorring: because they are urged upon false grounds and suppositions, and with a calumnious and seditious intent.

5. Paradox, *That Kings were created by, and for their subjects, &c.* The rest of it is so sawcy, that it is not for a modest man to repeat. And this also is quite besides the proposed vindication: and serves onely to speak the intention of the Author, Sedition. Yet is this he saies, as false, as seditious, quite contrary to Scriptures. As. Prov. 8. 15, 16. *By me Kings reigne, (saies God) and therefore not by men*. Dan. 4. 2. *The most high giveth the Kingdome to whomsoever he will; and not they*. Rom. 13. 1, 2, 3, 4. *The higher Powers are Gods Ordinance, and not mans. Gods Ministers they are, and therefore not the Peoples Servants*. Why are they called Gods, Psal. 82. 6. John 10. 34, 35. but because they are immediately from God, and represent God here on earth, as types and images of Gods divine providence, Christs Kingly office, and the Angelicall order: yea and as the perfection of humane society, and of the Communion of Saints? What say they; when even wicked Kings are Gods ordinance. 1. Sam. 12. 13. and sent of God, not for their owne so much, as for the peoples sinne, Prov. 28. 2. We say, there are foure ends of a Kings being: the first is Gods glory; the second is his owne Salvation; the third is the good of the Church, the fourth is the welfare of the State, (which consists as well in punishing,

punishing, as rewarding, Rom. 13. 3. 4.) Now because the people are one end; will they therefore claime to be the whole efficient? though the people may secondarily, and in some circumstances. be interested; as in election (where any such custome is) in the inauguration, the Counsell, the assistance, &c; yet can they have no right of challenge to the substance, or primary fundamentall, the Ordinance, the Power, which is of God.

Yet let us take the best of this man as well as the worst. His intent (he saies) *is not to foment this unnaturall destructive warre, &c.* It was execrable for any man to say other wise. And therefore even those that endeavour it are notwithstanding ashamed to proclaime it. But he professes further; *that Kings are Gods Anoynted, and in that respect, their Persons are sacred; and no violence ought to be exercised upon their persons, especially by their Subjects.* As he confesses, is cleare, 1. Sam. 24. 3. to 12. 17. 18. 19. and chap. 26. 7. to 25. 2. Sam. 1. 2. to 7. Nevertheless, this is not so cordially spoken as he pretends. Because he conceals a great part of the truth. For Kings are to be preserved inviolable, not only in their persons, but likewise in their Name and Honour, as is also cleare, Exod. 22. 28. Eccles. 10. 20. Also in their Government and Authority; Rom. 13. 1. 2. Jude 8. As also in their rights and revenues, Matt. 23. 21. Rom. 13. 7. These be matters worthy of a serious Treatise by it selfe (scarce to be medled with in a by-confutation) to the intent people may know, that all Allegiance, and obedience of Subjects, is not meere tyed to the person of a Prince: And therefore that a care or zeale to the person, is not to be pretended in an injury or neglect to all the rest.

But I hold my duty here done to revindicate Psalme 105. 15. from such false glosses as are notoriously obtruded on it by him here: and have been heretofore by (his like) the Anabaptists. now therefore his proofs all proving Paradoxall; let us (ere we end) looke a little into his Authorities. His Authorities? where are they? why he sayes, *S. Augustine*, with sundry other expositors, conclude of the sense of this place according to his purpose. He but sayes so; but let us heare and see what *S. Augustine* himself, and others say indeed upon the place.

S. Augustine moves this question, How the *Patriarchs* could be called *anoynted*, *antequam esset unctio*, before the regall anoynting as yet was. It is very plain he speaks of the regall anoynting; for he addes immediately *Ex qua hoc nomen impostum est Regibus*: by which anoynting the name *Anoynted* is attributed to Kings. So that the summe of the Fathers
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quare is onely this. Why this name *anointed* usuall and proper to Kings, should be spoken of the *Patriarchs*, while as yet no such unction was in use? And it is to be supplied in answer, That the regall unction as yet was not in the rituall way of it; but in the virtuall way it was. And if the man thinke to snatch advantage, because the Father speaks at large, *ideo Christi, quia etiam si latenter, jam tamen Christiani*. That the Patriarchs might therefore not amisse be called *anointed*, because they were even then Christians, though veiled. Let him look before that, and he shall find him expounding it in a straiter sense: *Unde ergo illi jam tunc Christi appellabatur? nam Prophetas illos fuisse legimus*. Why were the Patriarchs then called *anointed*? because (as we reade) they were Prophets. And before that (as the first sense) speaking of the speciall anointing; makes the same to begin and rest onely in Kings, *Quod à Saule cepit, cui David successit in regno, atque inde ceteri & reges Iudæ, & reges Israel, continuatiōe sacratæ consuetudinis ungebantur*. Which name *anointed* began in *Saul*, whom *David* succeeded in the kingdome, and thence was the sacred rite continued to the severall Kings of *Israell* and *Judah*. Now let the Man shew us how *S. Augustine* excludes Kings here from being Gods *anointed*, or (respectively) expounds it of Subjects, or once intimates hereupon that Subjects are Gods *Anointed*, as well as Kings.

S. Hierome vindicates this place of the Psalmes iustly against certaine Jewish Doctours, who in hatred to Christ our Lord, the true Messiah, perversely seemed to argue hence, That none were to be called *Christi, Anointed*, that were not anointed with the Regall unguent. Whereupon he inferres, *Ecce, ante Legem, Patriarcha, non uncti regali unguento Christi dicuntur*. Behold; before the Law, the Patriarches are called *Anointed*, which were not anointed with the regall unction. And that he meanes materially. And even that intimates that Kings which (since the Law) are not anointed so materially and so ritually, are neverthelesse virtually and divinely, Gods *anointed*. Further, lest any should imagine, that he should exempt Kings from being specially understood in this place; he elsewhere applies it to them alone. As commenting upon *Isai. 45. 1.* Where God calls King *Cyrus* his *anointed*, and that according to the manner of the Hebrewes, whose regall ensigne was anointing; *Unde & Saul Christus Domini dicitur, & in Psalmis legimus, Nolite tangere Christos meos*. Whereupon (sayes the Father) *Saul* is called the Lords *anointed*; and likewise we reade in the Psalmes, *Touch not mine anointed*.

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These two be the cheife of the ancient Expositours whom *Prosper, Arnobius, Cassiodore*, venerable *Bede, Bruno*, and others doe follow, distinguishing indeed mostly betwixt the materiall, and the spirituall Chrisme or unction. But it behoves to understand the reason of this warinesse in discerning. It was principally because the hereticall *Rabbines* strove here to exclude *Christ*, as the schismaticall *Anabaptists* strive here to exclude Kings. We conclude therefore against them both, making up the true and full sense of the verse of this Psalm, with that of another, *viz.* Psalm. 45. Though all Christians be Gods anointed in a spirituall sense; yet as concerning *Christ*, and Kings; (one in the mysticall, the other in the in the literall sense) *God, even their God hath anointed them above their fellows.* Wherefore be it properly and specially, not onely said but laid to the Consciences of all men, young and old, rich and poore, high and low, many or few,

Touch not mine Anointed, &c.

FINIS.
